THE VISION AND THE KNOCK.

BY SUSAN COOLIDGE.

The trance of a golden afternoon
Lay on the Judean skies;
The trance of vision, like a swoon,
Sealed the apostles eyes.
Upon the roof he sat and saw
Angelic hands let down and draw
Again the mighty vessel full
Of beasts and birds innumerable.

Three times the heavenly vision fell,
Three times the Lord's voice spoke,
When Petter, loth to break the spell,
Roused from his trance and woke,
To hear a common sound and rude,
Which jarred and shook his solitude—
The knocking at the doorway near,
Where stood the two from Cesarea.

And should he heed, or should he stay?
Scarce had the visiou fled—
Perchance it might return that day;
Perchance more words be said
By the Lord's voice;—he rises slow.
Again the knocking; he must go;
Nor guessed while going down the stair,
That 'twas the Lord who called him there.

Had he sat still upon the roof,
Wooing the vision long,
The Gentile world had missed the truth,
And Heaven one "sweet new song."
Souls might have perished in blind pain,
And the Lord Christ have died in vain
For them;—he knew not what it meant,
But Peter rose and Peter went.

Oh, souls which sit in upper air,
Longing for heavenly sight,
Glimpses of truth all fleeting-fair,
Set in unearthly light!
Is there no knocking heard below,
For which you should arise and go,
Leaving the vision, and again
Bearing its message unto men?

Sordid the world were vision not;
But fruitless were your stay:
So, having seen the sight and got
The message, haste away!
Though pure and bright thy higher air,
And hot the street and dull the stair,
Still, get thee down; for who shall know
'Tis not the Lord who knocks below?

Christian Union.

THAT'S THE KIND WE NEED.

BY W. J. H. BAUMAN.

I mean that kind of preachers referred to in an editorial in EVANGELIST, No. 36, under the caption, "A working minister." I say it with all the vehemence of my enthusiastic nature, *that's the kind we need.* A ministry full enough of vim to preach five times or more each week, Those "shade tree" ministers are little better than a public nuisance. We need a preaching, self-sacrificing, working, watchful, devoted, wholly given to the work ministry. A ministry that will leave no "stone unturned" in is efforts to save men. A ministry, which in "self-forgetting love," will preach in love and warmth the glad news of salvation through Christ, wherever opportunity affords; whether it be in the green valleys or snowy mountain peaks or prairie shanties of the far west, or whether in steepled churches or gilded halls of the east. A ministry so full of common sense and Christian principles as to forget everything except doing good in the name of Christ. A loafing, "shade-tree" ministry is simply detestable. A mere grammar, rhetoric, or general pulpit flourish ministry is a fraud; so is a mere formally stereotyped sing-song and long-faced ministry.

Assumed simplicity in anything is the sheerest nonsense possible, and becomes horribly disgusting when affected in the pulpit. We need a ministry void of affectation, and which can rise in manhood's valor and in the grandeur of fact, a simplicity far, very far above: "I wonder how people like my style of preaching." O God, give us a free, unshackled, unbribed and high-soaring in truth, simplicity and honor, ministry. One wholly founded upon truth and right. One that can, in the sweetest strains of unaffected sympathy, bring consolation to the sick, suffering, discouraged, and dying. One that can in the same spirit, denounce in the terrific thunders of truth, sin, whether found in the palaces of the rich, high and influential, or among the low, ignorant, and grog-shop slave. O give us a ministry that knows when, how, and whom to strike. One full of good sense and humanity, and controlled by divine impartiality. Amen.

THE KIND OF A CHURCH WE NEED.

In the foregoing we briefly noticed what kind of ministry we need. Without arguing the necessity of strict union, co-operation and sympathy, between church and minister, we will now pay some attention to an appendix. The church is said to be a body; and as a body has a variety of members (of necessity so); so has the church. Jesus Christ at the head, and hence, furnishes the mind, and resources of thought and action. The ministry is the mouth piece of the church; through it the church speaks. Through the mouth great evil as well as great good can be done; through it confession and profession is made. Hence, how essential that the rest of the body be very vigilant in its care over the mouth, and see that it is kept in proper trim. Therefore, we need a vigilant church; a church that seeks to do good, to save men from sin, and is alert in seeking avenues of ingress. God pity the church or individual christian who sees nothing in christianity but a harmless, dead, and letting-alone policy, that can pass the drunkard in the gutter (like the priest and Levite did the wounded man) silently; do him no harm and no good. There is work, force work, needed in church duties. However harmless, there cannot be a successful cold, lazy, or indifferent church. The same vim, self-sacrifice, devotion, wide-awakeness; the same zeal, interest, principle, simplicity, self-forgetting love, humility and courage needed by the ministry, must characterize the church.

The news that, at Edna Mills, Ind., many turned to God, should thrill with joy the church at Pony Creek, Kansas, to the same extent as when she felt the quickening influence of a great revival in her home midst at the return of sinners. The same applies to the church at Edna Mills, when the same EVANGELIST that recorded the news of her ingathering brought to them the news from Pony Creek.

A soul saved in China causes as much joy in the church triumphant (among the angels) as it experiences when one is saved in the United States. And so it should be with the church and churches on earth. Our selfish, mere home love and interest should be, so to speak, forgotten and swallowed up in the more universal love of our holy Christianity. For "God is no respector of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." We, therefore, need a working church. A church that feels a deep interest in saving men, and practically applies that interest in faithful, fervent wrestling with God in prayer. "Pray for us," said Paul. "Why?" "That a door of utterance may be opened to us." The angel of God unlocked the prison door and liberated Peter in answer to the prayers offered at a church's prayer-meeting. Indeed, in that instance,

> "Prayer made the darkened cloud withdraw."

and

> "Climbing the ladder Jacob saw,"

it reached

> "The hill on high."

It penetrated and touched the chord of divine sympathy in the Father's heart.

The Gospel forbids the minister being entangled with the affairs of this life, (See 2 Tim. 2 : 4.) and enjoins upon the church to see to his carnal necessities, (See 1 Cor. 9,) and just as certain as the minister is accountable for the discharge of *his* duties so is the church for her duties. Her motto should be, AN UNFETTERED MINISTRY, and in this matter she should dilligently work, and place in the minister's hands that book which tells him to "Break the Word," and to show himself a skilled workman "that needeth not to be ashamed" in the discharge of his ministerial duty. If possible the church should see to it that such ministers as the one quoted in EVANGELIST No. 26, would fill the land, that every school district, hamlet and palace would be visited, and salvation poured into the ears and hearts of men everywhere. God asks no impossibilities. But, brethren, are we doing what we can of that which is possible. ARE WE?

Had we not better quit wrangling and feeling aghast about a salaried, paid or supported ministry and go to work as the scriptures and reason teach. Adopt for our motto the saying of President Garfield, in answer to his Secretary of State, as to what would be best to do, he says, *work*, WORK, WORK.

That's the kind of a church we need—a working church. It is work that will make the church as described by the seer of old, "Terrible as an army with banners."

Now, let us turn to Gospel Hymns and "sing with the spirit and understanding" hymns Nos. 98, 120 and 122, and may those poetic truths inspire ministry and church with the spirit of "self-forgetting love," and may we unitedly go to work and *work*, WORK, WORK.

Morrill, Kansas.

Caution in Visiting the Sick.

Do not visit the sick when you are fatigued or when in a state of perspiration, or with the stomach empty—for in such conditions you are liable to take the infection. When the disease is very contagious take the side of the patient which is near to the window. Do not enter the room the first thing in the morning before it has been aired; and when you come away take some food, change your clothing immediately, and expose the latter to the air for some days.

Mosaic Sanitation.

"How is it that the Jews in Europe suffer less from cholera and other infectious and contagious diseases than other races?" was the question propounded by a correspondent of the *Post.*

"Is it owing to a difference in their dietary system, and if so, may it not be of service to our citizens to state wherein the advantage lies?"

Said the Rev. Dr. Aaron S. Bettelheim, rabbi of the congregation Ohavai Shalome, who was found hard at work in the midst of his extensive library of ancient tomes:

"I am glad to see that one secular newspaper at least takes sufficient interest in our race to seek its knowledge and accumulated experience on humitarian propositions. Let us start from the beginning of this matter. Charity knows no creed; and consequently, if I speak what history and I believe to be true, no offense is intended to those who differ from me on religious grounds. In the Fourteenth century, when the black plague was raging in Europe, there was such a remarkable exemption of deaths in the Jewish race that they were actually accused of poisoning the wells and rivers to kill off the Christians. This black plague was imported from China by the Catholic missionaries and taken into Portugal and Spain, whence it spread. Unfortunately in those days, as in the present, the Christians had the custom of burying the dead from their churches, and thus aided in spreading the contagion. Sickness breeds sickness, and death, death. The Jews seldom bury their dead from their churches; and scarcely ever, except when a rabbi or a teacher of a congregation dies, and never do they do so when a person dies of an infectious and contagious disease.

"The last report received in this city from Grand Rabbi M. Weili, of Marseilles, states that only seven out of a population of 7,000 Jews died, while over 1,900 of a Christian population of 120,000 succumbed to the cholera.

"Now for the practical causes of the exemption of the Jews from the sufferings and deaths of the Christians; and here let me say that we are proud of the name of 'Jews' today. In the days of Abraham we were Hebrews, and subsequently Israelites, but now that we are scattered over the face of the earth, and receive our rights at the hands of our fellow citizens, we are proud to be known as Jews. Our first law is cleanliness. By the Mosaic law each Jew, male or female, must on a Sabbath day or a holiday take a bath, and both men and women, even in their days of latitude, adhere strictly to the Levitical laws, not necessary to be publicly mentioned, in regard to cleanliness. If cleanliness is next to godliness, then the Jews are practicing the religion. No Jew can or should take a meal without washing his hands, nor can he say an acceptable prayer without thoroughly cleansing the visible parts of his body.

"Although cleanliness is the mainstay of Jewish health, let us now turn to her sister companion, diet. In a word, the dietary laws of our Bible are adhered to strictly at home if not elsewhere. A Jew cannot eat animal food without it having been properly slaughtered; that is, the throat and jugular vein must be cut with a sharp knife to allow the blood to flow freely from the body of the animal. No meat over three times twenty-four hours old can be eaten. While Christians may enjoy the flavor of long-hung, Southdown mutton, gamey birds, and tasteful venison, we regard them as being practically in a course of decay and consequently prohibited. Nor can we eat flesh without well washing it with water to prevent decay and purify it. After killing the animal with a sharp knife to make death as painless as possible, the animal has to be opened and examined by the slaughter, the 'shocket,' and the intestines and the inner parts closely scrutinized. If any disease is visible, such as the pleuro-pneumonia, now raging in some portions of the country, the animal is declared to be 'trepha,' or condemned as being unfit for food. This examination is a religious commandment, and is strictly observed. If the butcher is a pious Jew he is trusted by his co-religionists, and if not, or the butcher be a Christian, the meat is marked with a seal by the 'shocket' and on a piece of paper is written the date of slaughtering. This mode of killing and investigating the internals also extends to fowls and birds of all kinds, Turn to the eleventh chapter of the book of Leviticus, and there you will find the flesh, fish and fowl that are forbidden us to eat. This is still our ruling guide, and its orders are followed in all true Jewish homes. A grand old law giver was Moses, even if he did not invariably give his reasons for his decisions. The fact, however, remains that no Jew has yet been known to suffer from trichiniasis and other diseases which are derived from swine or hare. Studying the chapter referred to carefully you will note that the food for man selected is based still upon the ground of cleanliness of the creatures mentioned. Professor Hufeland, in his renowned Macrobiatic, alluding to the hygienic laws, points out the fact that fish fried in animal's fat, not butter, causes often eruption of the skin: and this very hygienic law, not to bake fish in lard, etc., is a law to-day, in Judaism. To sum up our dietary laws, it may be said that the meat must first come from a healthy animal; there must be no sign of decay, and even the freshest meat must be washed and salted on all sides to kill any hidden germs of disease. Probably the meat placed upon a Jewish table may not be as palatable as that on a Christian's, but every precaution is taken to make it more wholesome.

"Another point why Jews are not liable to contagious diseases is that, as a rule they are more temperate in the use of stimulants and intoxicating beverages than others. The life insurance companies all prefer risks on Jewish lives, knowing from long experience that the average is for Jews of 36 to 42 years, while with other nations it is only from 25 to 32.

"It may be mentioned, too, that the Jews have religious laws and customs which forbid them to eat food mixed, milk or butter. The hygienic object of this has not yet been ascertained, but from the great wisdom displayed by Moses, there is probably some substantial reason for the law. The fact remains that in every progress made in physiology and pathology added strength has been given to the biblical law as practiced by us. Turn to the twenty-third chapter of the book of Deuteronomy, and, although it is not a pleasant subject to discuss, you will find that 3,300 years ago it was announced that the earth was the best disinfectant for camp purposes. The Germans, as admitted by General Malcolm, recognize this, and consequently have the healthiest armies in the world. Take again the circulation of the blood. Harvey but repeated the biblical word that 'life is blood,' The Jew, consequently, is forbidden by his laws to consume the blood of warm-blooded animals. Another hygienic point may be the consumption of Passover bread, which, in the old country, is eaten after many weeks of confinement in the house. The blood has become highly heated, and the unleavened bread acting medicinially, reduces it to its normal condition.

"And there is still another point which has an important bearing upon the Jewish health. You may not be inclined to believe it, but it is a fact nevertheless. The Jews, as a whole, are not a wealthy people, but they always provide for their deserving poor; food and clothing are always ready for them. This compels judgment, and consequently health, in contrast with other people. Conducing all that I have told you, it simply amounts to this: That cleanliness, abstemiousness and wholesome food make the Jew superior in health to the average men of other races."

Cling to the Right.

There is nothing more certain than that right will triumph at last, and triumph eternally; and it is equally certain that wrong is destined to utter and everlasting overthrow. And though in this present evil world we may think that we see—

> "Right forever on the scaffold,
> Wrong forever on the throne."

yet these positions are sure to be reversed at the end.

Whoever ties his boat to a sinking ship will go down; and whoever links himself with wrong is sure, eventually, to encounter overthrow. There may be temporary prosperity, but there will be eternal ruin. Hence they consult their wisdom and their safety who cling to the right at whatever cost; not through stubbornness of will, but through steadfastness of faith and honesty of conscience.

How brief the scene of trial will seem when the struggle is over; how light the afflictions when the eternal weight of glory shall dawn upon the Church of God; how unworthy of notice will seem all the sufferings of the present time, when compared with the crowns, the joys, the raptures, which shall reward the ransomed of the Lord!

Let the servants of God take courage; their conflicts are brief, and they war against a defeated foe. The Captain of their salvation has gone before, and on every battle-field he has overcome and scattered all their enemies. The day of his victory is at hand. Then shall right be triumphant, and those who have clung to the right shall triumph with it forever.

Always take the part of an absent person, who is censured in company, as far as truth and propriety will allow.